SABBATH BREAKING.

Origin of the Sabbatic Idea—The Jewish Sabbath—The Christian Scriptures and the Sabbath—Examination of Sunday Arguments—Origin of the Christian Sabbath—Testimony of the Christian Fathers—The Sabbath during the Middle Ages—The Puritan Sabbath—Testimony of Christian Reformers, Scholars, and Divines—Abrogation of Sunday Laws.

—BY—

JOHN E. REMSBURG.

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ORIGIN OF THE SABBATIC IDEA — THE JEWISH SABBATH — THE CHRISTIAN SCRIPTURES AND THE SABBATH — EXAMINATION OF SUNDAY ARGUMENTS — ORIGIN OF THE CHRISTIAN SABBATH — TESTIMONY OF THE CHRISTIAN FATHERS — THE SABBATH DURING THE MIDDLE AGES — THE PURITAN SABBATH — TESTIMONY OF CHRISTIAN REFORMERS, SCHOLARS, AND DIVINES — ABROGATION OF SUNDAY LAWS.

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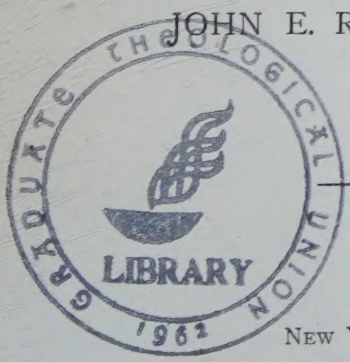

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SABBATH-BREAKING.

"You might as well commit murder as violate the Fourth Commandment. Of the two evils, murder is the least."

THE above words, inspired by the announcement of a lecture that I was to deliver on the Sabbath Question, appeared in the correspondence of the Toronto *World* of December 13, 1884. Strange as these words sound, they yet voice a sentiment that has existed for ages. Three thousand years ago, for a trifling violation of this law, a man was stoned to death. The one who had been chosen to proclaim the law, and who in this case was its executor, was himself an unpunished murderer. Eighteen hundred years ago a man was crucified in Palestine. One of his crimes was Sabbath-breaking. On the very day that he was executed, those who had been instrumental in having him put to death—those who cried, "Crucify him!"—demanded and obtained the release of a murderer. Fifteen hundred years ago the Christian Sabbath was established. The imperial edict creating this institution was issued by a murderer—by one who

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had taken the lives of seven members of his own family. Three hundred years ago the Puritan Sabbath, with its dungeon and its chains, appeared in England. Its founder taught that murder was less vile than Sunday recreation; and that to make a feast on Sunday—to entertain your friends—to make your fellow-beings happy on this day, was a greater crime than to cut the throat of your child.

At a meeting of a woman's society held in St. Louis a little while ago, a vote of thanks was tendered Governor Crittenden for having refused to pardon a person convicted of Sabbath-breaking. It was ascertained that the names of several members who supported the resolution had previously been affixed to a petition praying for the pardon of a murderer. There have been, and there are to-day, those, then, who consider Sabbath-breaking worse than murder.

But what is this thing called Sabbath-breaking? Is it a real crime, or is it an artificial crime? Is it a positive wrong, injurious to society, or is it a fancied wrong that exists only in in the minds of religious devotees? To contribute something toward the solution of this problem, is the object of my discourse.

ORIGIN OF THE SABBATIC IDEA.

The setting apart of a day for rest, for recreation, or religious worship, is a custom that antedates the earliest authentic records of history. Centuries, and perhaps millenniums, before the slaves of Pharaoh fled from Egypt and founded a nation of their own, was such a day observed. The Israelites borrowed the custom either from their masters or from the neighboring nations who had followed it from time immemorial. It needed not the proclamation of a God to secure its adoption. The social instincts of the people and the interests of the priest combined to suggest the propriety of selecting a day to be observed in common by all the members of a tribe or nation. At the same time, the isolated condition of many of the earlier nations, as well as the differences of religious opinions, precluded the possibility of the same day being observed by all mankind; and hence we find one nation or church observing one day, while another nation or church observes some other day. Every day has doubtless been the sacred day of some people. Take our three great Semitic churches, all springing from the same source, yet each observing a different day—the Jewish church observing Saturday, the Christian

church observing Sunday, and the Mohammedan church observing Friday.

Yet why, with all this diversity, you ask, was every seventh day so generally adopted? Is this not proof of its divine origin? No; natural phenomena determined not only the principal divisions of time, but likewise suggested nearly all of our sacred and festal days. The annual revolution of the earth in its orbit around the sun determined the division called a year; the diurnal rotation of the earth on its axis determined the division called a day. The time elapsing between one new moon and another suggested the division called a month; while the several phases or quarters of the moon suggested the division called a week; and the length of the week, which nature had determined, suggested the septenary number in the observance of this day.

At an early period in the world's history, we find the Pagans consecrating a day of the week to each of the seven principal celestial bodies which they had deified. Sunday was consecrated to the sun, Monday to the moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn.

The names of the days are derived: Sunday from *sun;* Monday from *moon;* Tuesday from the Saxons' war-god, *Tuisco;* Wednesday from their

god *Woden;* Thursday from *Thor*, the god of thunder; Friday from *Fria*, wife of Woden and goddess of marriage, and Saturday from *Saturn.*

With the Egyptians, and with the Jews, the days of the week were not distinguished by names, but by the ordinal numbers. Sunday was called the first day of the week, Monday the second, Tuesday the third, Wednesday the fourth, Thursday the fifth, Friday the sixth, and Saturday the seventh. This fact remember, that with Jews and Christians, with all churches, and with all nations making the week a principal division of time, Sunday has ever been the *first* day of the week, and Saturday the *seventh.*

THE JEWISH SABBATH.

"But you are ignoring the Bible," says the Christian. "You ought to accept the Mosaic account of the institution of the Sabbath." Which account? You cannot be ignorant of the fact that the Bible contains two apparently different and contradictory statements in regard to its origin. The Decalogue, or Ten Commandments, you are doubtless aware, is presented twice in the Pentateuch—in the twentieth chapter of Exodus, and in the fifth chapter of Deuteronomy. A striking

resemblance exists between the two copies; the Commandments all appear in the same order, and in nearly the same language. But immediately following the Fourth Commandment in each case, and constituting a part, as it were, of the Decalogue, is the reason assigned for instituting the Commandment. And what is the reason assigned? Read the Commandment as given in Exodus, and immediately following it are these words:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. xx, 11).

Now read the Commandment as given in Deuteronomy. In the same place where the words just quoted appear, occur the following:

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. v, 15).

Here are two entirely different reasons given for instituting the Sabbath. The first account states that it was instituted in commemoration of God's having rested from his labors on this day; the second account states that it was instituted in commemoration of the escape of the Israelites from

bondage. The one places it at the creation, the other at the exodus, two thousand five hundred years later, according to Bible chronology.

But whatever may have been the origin of the Jewish Sabbath, the injunction to observe it is plain and emphatic:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the *seventh* day is the sabbath of the Lord thy God: in it thou shalt not do any work."

Now, my Christian friend, do you accept or reject this law? Do you keep sacred this seventh day, or Saturday, as commanded by your God? You do not. Why? "Because this law has been abrogated," you answer. Very well; for the sake of argument, at least, the validity of your conclusion is accepted. And now, if the Sabbath has been abolished, what means this perpetual cry about "Sabbath-breaking?" If this law has been annulled, then, surely, you have no Sabbath to desecrate.

Oh, but you say that you have had another day consecrated in place of the old one; that you have been authorized to observe the first day of the week instead of the seventh. When, where, by whom, and by what authority have you? All your authority, you claim, emanates from the Bible. Now, please show me your authority for this. I

defy you to point to one line, one word, between the lids of your Bible, commanding you, or even authorizing you, to observe the first day of the week, or Sunday, as a Sabbath. You have no scriptural authority for this innovation whatever.

When reproved for non-observance of the Sabbath of the Bible, you plead the abrogation of the Jewish law; to uphold the Sabbath of the church, you cite the Fourth Commandment.

But, in the language of Milton, "If, on a plea of a divine command, you impose upon us the observance of a particular day, how do you presume, without the authority of a divine command, to substitute another in its place?" You denounce as wholly debased the Sabbath-breaker, and attribute nearly every accident occurring on Sunday, occurring on another day, to the displeasure of an offended deity. What sublimity of logic! You ignore your God's injunction respecting the observance of his Sabbath, and yet expect him to visit with awful punishment all those who do not choose to keep your Sabbath. Upon the same principle, the counterfeiter should expect the government to punish those who do not accept his spurious coin as genuine.

The advocate of Christian Sabbatarianism is placed in a most pitiable dilemma. If the Fourth Commandment is still binding upon us, then the

entire Christian church, with the exception of two or three minor sects, are habitual Sabbath-breakers, observing as they do the first day of the week instead of the seventh, which they are commanded to observe; and if their God were to exercise the same severity toward them that he is said to have exercised in the time of Moses, and as some of his self-constituted agents and their dupes would fain have us believe he ought to exercise to-day, the church would virtually become extinct at the end of a single week. If, on the other hand, the Fourth Commandment was abrogated, then the Christian clergy, and others, in representing as a divine law that which is simply a human ordinance, instituted for the purpose of promoting the interests of the church, are guilty of endeavoring to impose a gross fraud upon mankind.

THE CHRISTIAN SCRIPTURES AND THE SABBATH.

In discussing and opposing the Sabbatic institution, I shall meet its advocates upon their own ground and refute their claims by Christian testimony. The Christian scriptures and the Christian founders first deserve attention.

The central figure in the Christian scriptures,

in Christian theology, and in Christian history, is Jesus. In the Christian world, he is the omnipotent ruler whose authority it is worse than treason to deny; he is the infallible legislator whose laws are immutable; he is the supreme judge from whose decision there is no appeal. Upon this question where did Jesus stand? In the four gospels which purport to give a record of his life and teachings, three facts are prominent:

1. *Jesus never enjoined the observance of the Sabbath as a moral duty in any form or on any day.*

His Sermon on the Mount, Christians claim, constitutes the best code of morals ever given to the world. In this sermon he prescribes the various duties which he deems it necessary to observe. But the observance of the Sabbath is not one of the duties enjoined. The word "Sabbath" does not appear in this discourse.

When the young man comes to him and asks him what he shall do to be saved, Jesus says: "Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother" (Mark x, 19). The Fourth Commandment is not named. The moral laws of the Decalogue—those which are natural and just—are given; the theological and ceremonial are

omitted, and with them the law pertaining to the Sabbath.

2. *Jesus was himself a Sabbath-breaker.*

One of the principal charges made against him by the Jews, one of the chief reasons why they sought to take his life, was because he did not keep the Sabbath. You say that this was a false charge, a charge preferred against him by the Pharisees. Here I confront you with the testimony of the favorite evangelist. John admits that Jesus had broken the Sabbath. "Therefore the Jews sought the more to kill him, because *he* not only *had broken the Sabbath*, but said also that God was his father" (John v, 18).

When they rebuked him for performing his works on the Sabbath, what answer did he give? "My Father worketh hitherto, and I work" (John v, 17). And, from the Christian standpoint, was not the answer a reasonable one? If, as Christians affirm, the various operations of nature are but the visible manifestations of God's work, then God himself has no regard for the Sabbath. He does not observe the Sabbath. The grass grows, the wind blows, the rivers run to the sea, the planets roll on in their orbits, and all nature is alive with activity on this as on every other day.

3. *Not only did Jesus violate the Sabbath himself, he also encouraged and even commanded others to violate it.*

He went with his disciples to the fields on the Sabbath and permitted them to gather the corn (Mark ii, 23). When the Jews reproved them, he told them that "the Sabbath was made for man," (ii, 27)—not as an ecclesiastical institution to be devoted wholly to religious ceremonies and idleness, but, like other days, to be used for "the commodity and profit of man."

When the impotent man was healed on the Sabbath, "Jesus saith unto him, Rise, take up thy bed, and walk" (John v, 8). When the Jews saw this, they said to the man, "It is the Sabbath day: it is not lawful for thee to carry thy bed." And, judged by the Jewish scriptures, they were right. The Old Testament explicitly forbade it. "Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day" (Jer. xvii, 21).

Next to Jesus, the most important character in Christian history, the chief writer of the Christian scriptures, the real founder of Christian theology, is Paul. What are Paul's views regarding the Sabbath? Substantially those of his master. He believes that with the advent of Christ all things have become new; that the Mosaic law has been

superseded by the gospel; that these old rites and customs, circumcision, sacrifices, feasts, and Sabbaths, pertained to the Jews, and to the Jews alone; that they are no longer binding upon humanity. "But now we are delivered from the law" (Rom. vii, 6), he says.

In his epistle to the Romans, he writes:

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (xiv, 5).

He upbraids the Galatians for their superstitious observance of days:

"*Ye observe days*, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (iv, 10, 11).

In his epistle to the Colossians, he is still more emphatic:

"*Let no man therefore judge you in* meat, or in drink, or in *respect* of a holy day, or of the new moon, or *of the sabbath days*" (ii, 16).

Thus the whole tenor of Paul's teachings is opposed to Sabbath observance; opposed not merely to the observance of the Jewish Sabbath, but to this whole Sabbatarian idea. The same is true of all the writers of the New Testament. Says the Rev. Minot J. Savage:

"The writers of the New Testament, in several places, catalogue at length all kinds of sins and

offenses against Christian character. They are so long, so exhaustive, that it is apparent, on the part of the writer, that he wishes substantially to cover the whole ground. Now, it is very remarkable that nowhere is there any mention of Sabbath-keeping, of Sunday-keeping, of Lord's-day-keeping, as binding; and that nowhere is any fault found with anybody for neglecting to keep any of these days" (History of Sunday Observance).

EXAMINATION OF SUNDAY ARGUMENTS.

But Christians must have something to uphold their holy day. It is the business of theologians to furnish evidence and arguments when needed. In this case they have been forced to imitate their God's creative act, and make them out of nothing. Smith's "Bible Dictionary" gives a list of all the texts and pretexts used in support of a Sunday Sabbath. Let us examine them.

1. "The Lord rose on the first day of the week" (B. D.).

But he rested in the grave on the seventh day. His followers, also, "rested the sabbath [seventh] day, according to the Commandment" (Luke xxiii,

56), and came to the sepulcher on the first day to perform the work of embalming his body.

If any event in the history of Jesus is to be commemorated by a weekly memorial, why not select the most important event? From a Christian point of view, the atonement is of infinitely more importance than the resurrection. Why, then, is the sixth day not observed as the Sabbath instead of the first? The orthodox idea of Sabbath observance, the solemnity attached to the modern Sabbath, is certainly more in harmony with the sad circumstances attending the crucifixion than with any other event in his career.

There is a valid reason, then, why the sixth day should hold the highest rank among the days of the week with Christians. There is none for elevating the first day to this place.

2. Jesus "appeared on the very day of his rising . . . to ten apostles *collected together*" (B. D.).

The assembling of the apostles on the day of the resurrection is another argument adduced in favor of Sunday observance. But why were the apostles "collected together?" John says, "For fear of the Jews" (xx, 19). That they had not assembled in honor of the resurrection is proven by the fact that they did not know that the resurrection had taken place, for the stories told

them by the women, concerning it, "seemed to them as idle tales, and they believed them not" (Luke xxiv, 11).

That he appeared to the apostles "on the very day of his rising" is extremely doubtful. According to the accounts given in Luke and John, it seems that he did not visit them until after nightfall. If so, then, according to the Jewish mode of reckoning time, he did not appear to them until after the second day of the week had commenced.

According to Matthew and Mark, the apostles, after the resurrection, were obliged to travel from Jerusalem to Galilee, a distance of nearly one hundred miles, before Jesus appeared to them. If this account be true, then it must have been the third or fourth day of the week when he first appeared to them.

If the obligations of the Sabbath had at this time been transferred from the seventh to the first day, it must be admitted that both Christ and his followers violated them; for while the Sabbath day's journey was but little more than half a mile, Christ and two of his disciples traveled from Jerusalem to Emmaus and returned—a journey of fourteen miles.

3. "After eight days—that is, according to the

ordinary reckoning, on the first day of the next week—he appeared to the eleven" (B. D.).

Even admitting that the first meeting occurred before the close of the first day—occurred on Sunday afternoon—it is plain to anyone but a theologian that if the next meeting did not take place until eight days after this, it could not, therefore, have taken place until Monday afternoon of the following week.

4. "On the day of Pentecost, which in that year fell on the first day of the week, 'they were all with one accord in one place,' had spiritual gifts conferred on them, and in their turn began to communicate those gifts, as accompaniments of instruction, to others" (B. D.).

Was the Holy Ghost bestowed upon them at this time because it was the first day of the week, or because it was the day of Pentecost? Let the same authority that presents the above as an argument in behalf of Sunday, answer:

"The typical significance of the Pentecost is made clear from the events of the day recorded in the Acts of the Apostles. . . . Just as the appearance of God on Sinai was the birthday of the Jewish nation, so was that Pentecost the birthday of the Christian church. The Pentecost was the last Jewish feast that Paul was anxious to keep (1 Cor., xvi, 8), and Whitsuntide, its suc-

cessor, was the first annual festival adopted in the Christian church" (Bible Dictionary, art. Pentecost).

But did the day of Pentecost in that year fall on the first day of the week, as claimed? The Rev. Dr. H. B. Hacket, Professor of Biblical Literature in Newton Theological Institution, and an advocate of Sunday observance, says:

"It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday" (Commentary on the Original Text of the Acts, p. 50).

5. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. . . . When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed" (Acts xx, 7, 11).

The fact of Paul's once having preached on the first day of the week (?) is brought forward as authority for observing Sunday as a Sabbath. But what can be more unreasonable than this? Here was Paul, journeying from country to country, and from city to city; and is it not fair to suppose that he would preach on any day that it was convenient for him to preach? But if

his preaching on a particular day is evidence of that day being a Sabbath, the argument is an unfortunate one; for in the same book he is reported to have preached on the Jewish Sabbath, or Saturday, no less than three times (Acts xvi, 13; xvii, 2; xviii, 4).

It is also urged that the day was observed as a Sabbath because the disciples had assembled together for the purpose of breaking bread, *i. e.*, for the purpose of celebrating the Eucharist. In the same book (Acts ii, 46) we are told that they were in the habit of going from house to house and performing this ceremony every day.

But when did the meeting referred to in the text really occur? According to the Jewish method of reckoning time, and which the early Christians followed, the day began and ended at sunset. The Jewish Sabbath began at sunset, Friday evening, and ended at sunset, Saturday evening; the first day of the week began at sunset, Saturday evening, and ended at sunset, Sunday evening. Was it on Saturday night, or Sunday night, that the meeting took place? If it took place on the night following the first day, or Sunday night, as generally supposed, then Paul's preaching and the breaking of bread took place, not on the first, but on the second day of the week. If it took place on the night follow-

ing the Jewish Sabbath or Saturday night, as some contend, then Paul traveled on the Christian Sabbath—began a journey of nine hundred miles on Sunday morning.

That the apostles designated any particular day of the week on which to celebrate the Eucharist, there is not a particle of proof to show. Had they appointed such a day for its observance, it would undoubtedly have been either Saturday, the day on which the Jewish converts were accustomed to meet, or Thursday, the day on which the ceremony was instituted.

But supposing that the custom was observed on the first day of the week, what has this to do with the question of Sabbath observance? Does this prove that the day was observed as a Sabbath? What do we understand by the term *Sabbath?* A day of rest; in the Christian sense, a divinely appointed day; a day wherein all secular work is sin. Now because they performed a certain ceremony on a current day of the week, it does not follow that that day was necessarily a Sabbath. The primitive Christians, many of them, were in the habit of assembling together on Wednesday for the purpose of receiving religious instruction. But this does not prove that they observed the day as a Sabbath; for they did not. When their meetings were ended, they returned

to their homes and to their labors. Again, with the primitive church, Friday was, and with the Roman Catholic church it is, in some respects, a more sacred day than any other. With Roman Catholics, Friday is a peculiarly sacred day, they observe it as such; and yet they do not observe it as a Sabbath.

6. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians, xvi, 2).

This was not a public collection, as some claim, but a task to be performed at home. The Rev. J. W. Morton, for many years a Presbyterian missionary to Hayti, says:

"The whole question turns upon the meaning of the expression, 'by him,' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'With one's self, *i. e.*, at home.' Two Latin versions, the Vulgate and that of Castillio, render it, '*apud se*,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi*,' at his own house, at home. The German of Luther, '*bei sich selbst*,' by himself, at home."

The Douay Bible, the standard Catholic ver-

sion, reads: "Upon the first day of the week let every one of you put apart with himself."

That Paul should designate some particular day for the performance of this work, and that if any day of the week was considered holy, some other day would be selected, is but reasonable to suppose. Instead of supporting the doctrine of a Sunday Sabbath, the above text is one of the chief arguments relied upon by advocates of the Seventh Day or Jewish Sabbath to prove that the first day of the week was not regarded as a sacred but as a secular day by the primitive church.

7. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching" (Hebrews, x, 25).

"An injunction which seems to imply that a regular day for such assembling existed, and was well known" (Bible Dictionary).

The epistle containing this injunction, the same authority says, "was probably addressed to the Jews in Jerusalem and Palestine." That the Hebrew Christians had a regular day for assembling has never been disputed; and the editor of the "Bible Dictionary" knew, and every person acquainted with the history of primitive Christianity knows, that this day was the Jewish Sabbath.

The fact that the Jewish converts continued for centuries to hold their meetings on Saturday ought to convince every intelligent Christian that the obligations of the Jewish Sabbath had not been transferred to Sunday.

8. "I was in the spirit on the Lord's day" (Revelation i, 10).

But what day is here referred to? If a current day of the week is meant, it certainly must be the seventh day—the day which the God of the Bible "blessed" and "sanctified" (Gen. ii, 3) —the day which he declares to be "my holy day" (Isa. lviii, 13). "The only day that can be called 'the Lord's day,'" says the Rev. J. N. Andrews, "is the Sabbath of the great creator." "The only day bearing this definition, in either the Old or New Testament," says Taylor in his "Obligation of the Sabbath," "is Saturday, the seventh day of the week."

Not until the close of the second century, or the beginning of the third century, was the term Lord's day ever applied to the first day of the week. To-day, Sunday is called the Lord's day, and taking advantage of this fact, the clergy teach their followers that this is the day referred to in Revelation—an assumption which they know to be wholly unwarranted.

These are the miserable subterfuges palmed

off upon a credulous public in behalf of Sunday. Not one of these so-called arguments, not all of them combined, furnish the shadow of a reason for its observance. The Rev. J. N. Waggoner, an able Sabbatarian writer, thus tersely states the case against it:

"Read your Bible through a hundred times, with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts: 1. There is no divine command for Sunday observance. 2. There is not the least hint of a Sunday institution. 3. Christ never changed God's Sabbath to Sunday. 4. He never observed Sunday as the Sabbath. 5. The apostles never kept Sunday for the Sabbath. 6. There is no prophecy that Sunday would ever take the place of the Sabbath. 7. Neither God, Christ, angels, nor inspired men have ever said one word in favor of Sunday as a holy day."

ORIGIN OF THE CHRISTIAN SABBATH.

For centuries after the commencement of the Christian era there was no such thing as a Christian Sabbath. For centuries Christians observed no Sabbath. For their public meetings,

various days were used; some churches met on Sunday, some on Wednesday, some on Friday, and some on Saturday.

Mosheim, an advocate of first-day observance, after referring to Sunday, says:

"Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of the crucifixion" (Ecclesiastical History, Part II., chap. i).

The Rev. Dr. Heylyn, after stating that Saturday was retained in many of the Eastern churches, says:

"The Sunday in the Eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday" (History of the Sabbath, Part II., chap. iii).

None of these days, however, was observed by the church as a Sabbath. Their religious services occupied but a portion of the day, and when these were ended, Christians resumed their labors.

To-day there is a Christian Sabbath. This institution had an origin somewhere and at some time. Some one instituted it. Who? Not the God of Christians—not their Christ; neither was it his apostles. It was that imperial butcher, Constantine, who created the Christian Sabbath. A man who deluged the Roman empire with

blood; a man who threw his captives to wild beasts; a man who killed the husband of his sister and the father of his wife; a man who tore his nephew, a little boy of eleven years, from the arms of a pleading sister, and murdered him; a man who plunged his own wife into a bath of boiling water; a man who consigned to a cruel death his own innocent son. All of these crimes committed, not while yet a Pagan, but after he had embraced the Christian faith.

Here is the edict of Constantine, issued A.D. 321, instituting this so-called Christian Sabbath:

"Let all judges, and all people of the towns, rest, and all the various trades be suspended, on the venerable day of the Sun. Those who live in the country, however, may freely, and without fault, attend to the cultivation of the fields, lest with the loss of favorable opportunity the commodities offered by heaven be destroyed" (Justinian Code, Book III., title 12).

Now, I challenge the defenders of the Christian Sabbath to produce a particle of credible evidence tending to establish the existence of this institution prior to this edict of Constantine's in the fourth century. Sir William Domville, one of the most eminent Protestant divines of his age, referring to this subject, says:

"Centuries of the Christian era passed away

before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321" (Six Texts, p. 241).

Why was the Christian Sabbath established? Because the clergy could not close their eyes to the importance of having a day set apart for their especial work. With Constantine, they had, for the first time, the power to secure such an institution by legal enactment; with Constantine, Christianity became the state religion of the Roman empire, and so, with the advice of the priesthood, this Sabbath edict was issued.

Why was Sunday selected for the Christian Sabbath? Various reasons have been assigned. But the correct one has, so far as possible, been withheld from the public. With the Pagans comprising a large portion of the empire, Sunday was already the chief day of the week. It was the day which they had consecrated to the sun; and although they did not observe it as a Sabbath, it was yet their sacred day, and we see how much easier it would be to compel them to abstain from labor on this day than on any other. To blend, as far as possible, into one harmonious whole the discordant systems of Paganism and Chris-

tianity was the ambition of Constantine's reign. In the prosecution of this work, it is charged by Protestants that Christianity was corrupted, that in order to unite the young and rising faith with the old and waning one, compromises were made. They are loth to tell us, however, that one of these compromises was the adoption of the old Pagan holiday of Sunday for the Christian Sabbath. And yet it was.

"The festival of Sunday," says Andrews, "is more ancient than the Christian religion, its origin being lost in remote antiquity. It did not originate, however, from any divine command nor from piety toward God: on the contrary, it was set apart as a sacred day by the heathen world in honor of their chief god, the sun" (History of the Sabbath, p. 258).

Mour, an eminent English divine, and an upholder of the Christian Sabbath, says:

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him. . . . . So that Sunday being the day on which the gentiles solemnly adored that planet, and called it Sunday, . . the Christians thought fit to keep the same day and the same name of it,

that they might not appear causelessly peevish, and by that means hinder the conversion of the gentiles" (Dialogues on the Lord's Day, p. 22).

Another advocate of first-day observance makes a similar apology:

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath" (North British Review, vol. xviii, p. 409).

Thus we see that it was priestly "expediency" backed by a murderer's edict, instead of a divine decree or an apostolic injunction, that made Sunday the Sabbath of the Christians.

Prejudice, too, has played a prominent part in this Sabbatarian drama. The ancient Pagans, and among them the Egyptians, had elevated Sunday to the first rank among the days of the week. Dislike for their oppressors doubtless caused the Jews to ignore the sacredness attached to it and choose another for their holy day. Hatred of the Jews caused the gentile Christians to spurn the Jewish Sabbath and hold their meetings on various other days. Contempt for the Church of Rome well nigh caused the Protestants to dethrone the Lord's day and substitute another in its place. Calvin and others seriously proposed

the adoption of Thursday as the day on which to hold religious services.

TESTIMONY OF THE CHRISTIAN FATHERS.

That the Christian Sabbath did not have an apostolic origin as claimed, that it was not observed by the primitive Christians, is clearly attested by the writings of the Christian fathers. These writings show that during the early centuries of the church this institution was unknown.

The most renowned fathers of the second century were Justin Martyr and Irenæus. St. Justin lived and wrote about 154 A.D. In his controversy with Trypho, the Jew, he says:

"You, because you are idle for one day, suppose you are pious. . . . Our God is not pleased with such observances" (Dialogues, chap. xii).

"You see that the heavens are not idle, nor do they observe the Sabbath. Continue as you were born. For if before Abraham there was no need of circumcision; nor of the Sabbaths, nor of feasts, nor of offerings before Moses; so now in like manner there is no need of them since Jesus Christ" (Ibid, chap. xxiii).

So unpopular were the Sabbath and other

Mosaic ordinances in Justin's time, that many of the gentile Christians treated as outcasts the Jewish Christians who retained them. Referring to this fact, Justin says:

"But if some, through weak-mindedness, wish to observe such institutions as were given by Moses, . . . yet choose to live with the Christians and the faithful, not inducing them either to be circumcised like themselves, *or to keep the Sabbath*, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren" (Dialogues, chap. xlvii).

This passage shows that while Justin was more tolerant than his brethren, that while he did not regard Sabbath observance a sufficient cause for refusing to fellowship with those who followed it, he yet considered it a foolish superstition.

St. Irenæus, 190 A.D., writes as follows:

"That man was not justified by these things [Sabbath observance, etc.], but that they were given as a sign to the people, this fact shows—that Abraham himself, without circumcision and without the observance of Sabbaths, believed God and it was imputed unto him for righteousness, and he was called the friend of God" (Against Heresies).

"These things, therefore, which were given for bondage, and for a sign to them, he [Christ] canceled by the new covenant of liberty" (Ibid).

The most eminent fathers of the third century were Clement of Alexandria, Tertullian, and Origen. Clement and Tertullian wrote at the beginning of the century, and Origen near the middle of it. Clement says:

"We are commanded to reverence and to honor the same one, being persuaded that he is word, savior, and leader, and by him, the father, not on special days, as some others, but doing this continually in our whole life, and in every way" (The Miscellanies, Book VII., chap. vii).

Tertullian uses the following language:

"It follows, accordingly, that in so far as the abolition of carnal circumcision and of the old law is being demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is being demonstrated to have been temporary" (Answer to the Jews).

In the writings of Tertullian also appear these words:

"By us [Christians], to whom Sabbaths are strange" (On Idolatry).

The works of Tertullian, who is, so far as known, the first writer to apply the term Lord's day to Sunday, show that in his time Christians

generally observed this day as a sort of festival or holiday. That the modern Sabbatic obligations attached to it were not even tolerated, is proved by the following:

"We count fasting or kneeling in worship on the Lord's day to be unlawful" (De Corona).

The language of Origen is similar to that of Clement:

"To the perfect Christian, who is ever in his thoughts, words, and deeds serving his natural Lord, God the Word, all his days are the Lord's, and he is always keeping the Lord's day" (Against Celsus, Book VIII., chap. xxii).

Bishop Victorinus, who wrote about the close of the third century, says:

"Lest we should appear to observe any Sabbath with the Jews, which Christ himself, the Lord of the Sabbath, says by his prophets that 'his soul hateth;' and which Sabbath he, in his body, abolished" (Ante-Nicene Library, vol. xviii).

The celebrated ecclesiastical scholar and historian, Eusebius, writing in the early part of the fourth century, says:

"They [the patriarchs] did not therefore regard circumcision nor observe the Sabbath, neither do we" (Ecclesiastical History, Book I., chap. iv).

After the promulgation of Constantine's edict, Eusebius advocated the observance of Sunday as

a Sabbath. Many of the leading divines, however, refused to recognize it as such.

St. Cryril, Bishop of Jerusalem nearly fifty years after Constantine, wrote as follows:

"Turn thou not out of the way to Samaritanism or Judaism, for Jesus Christ hath redeemed thee. Henceforth reject all observance of Sabbaths" (Savage's History of Sunday Observance).

St. Epiphanius, at the close of the fourth century, says:

"God regarded not outward cessation from works more upon one day than another" (Taylor's Works, vol. xii).

The great Jerome, 400 A.D., says:

"Considered in a purely Christian point of view, all days are alike" (Neander's Church History, vol. iii).

The foregoing is the testimony of the ten most eminent Christian fathers and divines, representing every part of the Christian world—Europe, Asia, and Africa. Their testimony covers a period of two hundred and fifty years—a period extending from the middle of the second century, when historical Christianity first emerged from the obscurity of tradition, to the beginning of the fifth century, when it entered the shades of medieval darkness.

This testimony is decisive and unanswerable.

In demonstrating the non-existence of the Christian Sabbath during the early centuries of the church, it furnishes an overwhelming refutation of the doctrine of its divine or apostolic origin.

THE SABBATH DURING THE MIDDLE AGES.

The edict of Constantine was not universal in its application; the agricultural class was exempt from its authority. Nor was it this class alone that abstained from labor on Sunday. For several centuries after, various other kinds of labor were allowed on this day.

Dr. White, Bishop of Ely, says:

"In St. Jerome's days [400 A.D.], and in the very place where he was residing, the devoutest Christians did ordinarily work upon the Lord's day, when the service of the church was ended" (Dialogues on the Lord's Day, p. 236).

Jerome himself, speaking of certain devout Christian women, says:

"As soon as they returned home on the Lord's day, they sat down severally to their work, and made clothes for themselves and others" (Heylyn's History of the Sabbath, Part II., chap. iii.).

Kitto's "Cyclopedia of Biblical Literature" says:

"Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. . . . Chrysostom concludes one of his homilies by dismissing his audience to their respective ordinary occupations" (Art. Lord's Day).

In 538, the Third Council of Orleans recommended the observance of Sunday as a Sabbath by all classes; not because labor on this day was a sin, but "in order that the people might not be prevented from attending church." This resolution, however, being merely advisory, but little attention seems to have been paid to it.

Of the Western church, Dr. White writes as follows:

"The Catholic church, for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work on the Lord's day, at such hours as they were not commanded to be present at the public service" (Treatise of the Sabbath Day, p. 217).

Referring to the Eastern church, Dr. Heylyn writes:

"It was near nine hundred years from our savior's birth, if not quite so much, before restraint of husbandry on this day had been first thought of in the East; and probably being thus restrained did find no more obedience there than it had done before in the western parts" (History of the Sabbath, Part II., chap. v).

That civil courts were held on Sunday until a very late period, is attested by the fact that a council which met at Arragon in the sixth century forbade the clergy to attend. In the ninth century a church council, acting in conjunction with the civil government, prohibited civil pleadings on Sunday in France. A hundred years later, King Athelstan prohibited them in England.

In the twelfth century, Sunday was, for the first time, called the Christian Sabbath. At the advent of the succeeding century a spasmodic effort was made to secure a more rigid observance of this and the other holy days. In 1201 St. Eustace appeared with a parchment, purporting to be a proclamation written by God in heaven and laid upon the altar of St. Simeon in Jerusalem. Christian prelates pronounced the document genuine, and Innocent III. gave it the papal sanction. Among other things, this divine decree contained the following:

"By my right hand I swear unto you, that if

you do not observe the Lord's day, and the festivals of my saints, I will send unto you the Pagan nations, that they may slay you."

If they still persist in violating these holy days (after having been slain),

"I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water, in the night, that no one may take precautions against the same, and that so I may destroy all wicked men."

If they continue obstinate, they are, like Pharaoh's cattle, to be killed again:

"I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away and hide yourselves for fear of the beasts."

To aid in the work, numerous "well-attested" miracles were published. A farmer, going to his field to plow on Sunday, took a piece of iron to clean his plow. The iron became fixed in his hand and remained in it two years. A miller put a grist in the hopper to grind on the Sabbath, but the vessel was filled with blood instead of flour. A woman attempted to bake on Saturday evening after the Sabbath commenced, and though she kept the oven heated for two days, her "cake was dough." Another, failing to get her dough pre-

pared before the Sabbath began, put it aside, intending to bake on Monday, but when she looked at it again, it was baked.

It was decreed that the Lord's day should begin at 3 P.M. on Saturday. To give full measure, a Scotch council declared that its observance should begin at noon on Saturday and end at sunrise on Monday—continue forty-two hours.

But these efforts to enforce a strict observance of Sunday were either transient or local. Sunday labor under certain restrictions was frequently if not generally allowed. In the fourteenth century a Spanish council decreed that Christians might labor on the Lord's day with permission of the parish priest. In England fairs and markets were held in the churches on Sunday up to the middle of the fifteenth century. A century later (1547), Edward VI., head of the Episcopal church, issued the following order:

"All parsons, vicars, and curates, shall teach and declare unto their parishioners, that they may with a safe and quiet conscience, in the time of harvest, labor upon the holy and festival days."

The council of Rheims (1533) decreed "that no man on these days give himself to plays or dances, *especially during service.*" This interdiction was understood, in its strict sense, to apply only to the hours devoted to public worship; and during

this and all of the preceding centuries, even when laboring on Sunday was not permitted, Sunday recreation and amusements were allowed.

THE PURITAN SABBATH.

It was reserved for the Puritans to crush out every vestige of popular liberty on Sunday. The Puritan Sabbath, whose decrepit form, supported by the crutches of state laws, still lingers in our midst, is one of the most despicable frauds that a knavish priesthood ever imposed upon humanity. The story of its establishment and reign constitutes one of the most disgraceful chapters in the history of ecclesiastical despotism.

The Catholic church had created an incredible number of holy days or festivals. One of them was the Lord's day. This institution rested upon the same foundation as the others—it had the authority of the church for its support. It was observed with as much reverence as the others, and with no more. There was not an argument that could be adduced in its behalf that would not apply with equal force to the others. In the Church of England these festivals were received with some degree of favor, but to the Dissenters

they were an intolerable burden. Relative to the subject, Dr. Heylyn writes:

"The brethren had tried many ways to suppress them formerly, as having too much in them of the superstitions of the Church of Rome, but they had found no way successful till they fell on this, which was to set on foot some new Sabbath doctrine, and, by advancing the authority of the Lord's-day Sabbath, to cry down the rest."

Alluding to the same subject, the German divine, Dr. Hengstenberg, says:

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. . . . The Presbyterians were now in a position which compelled them either to give up the observance of the Sunday, or to maintain that a divine appointment from God separated it from the other festivals. The first they could not do. . . . . They therefore decided upon the latter" (Lord's Day, p. 66).

To Dr. Bound, who is justly styled the Father of the Puritan Sabbath, belongs the credit of furnishing the needed plan and the arguments for its support. The following is his theory:

"That which is natural, namely, that every

seventh day should be kept holy unto the Lord, that still remaineth: that which is positive, namely, that day which was the seventh day from the creation, should be the Sabbath, or day of rest, that is now changed in the church of God" (The True Doctrine of the Sabbath, p. 51).

"He [God] maketh the seventh day to be *genus* in this commandment, and to be perpetual; and in it by virtue of the commandment to comprehend these two species or kinds: the Sabbath of the Jews and of the gentiles, of the law and of the gospel; so that both of them were comprehended in the commandment, even as *genus* comprehendeth both his species" (Ibid, p. 71).

It is a lamentable fact that the more false and unreasonable a religious doctrine is, the more readily it is accepted. And so, baseless and absurd as this new Sabbatarian doctrine was, the rapidity with which it spread exceeded the expectations even of its most sanguine supporters. Dr. Heylyn says:

"Though Jewish and Rabbinical this doctrine was, it carried a fair show of piety, at the least, in the opinion of the common people, and such as did not stand to examine the true grounds thereof, but took it upon the appearance; such

as did judge, not by the workmanship of the stuff, but the gloss and color, in which it is not strange to see how suddenly men were induced, not only to give way unto it, but without more ado to abet the same, till in the end, and in very little time, it grew the most bewitching error and most popular infatuation that ever was infused into the people of England."

Thus, at last, this *venerabile die Solis*, the day once consecrated to the orb of light, was overspread with the thick clouds of theological gloom, that in the darkness Superstition's bats and owls might the more readily secure their prey.

The most rigid observance of the Sabbath was at once enforced in Great Britain and her colonies. In England it was a crime to perform any labor whatever on this day. It was a sin to cook or even kindle a fire. A husband was not permitted to kiss his wife, nor were parents permitted to kiss their children on the Sabbath. A little child stretched upon a bed of mortal sickness might throw its loving arms around its mother's neck and crave with its last breath her farewell kiss, and to grant that dying child's request would be a violation of these Sabbatarian laws.

For daring to question the authority of this institution many were persecuted, imprisoned, and even put to death. Mrs. Trask, an English

teacher, was a believer in Sabbath observance; but she believed that the Sabbath of the Bible was the true Sabbath, and this she observed. That she might not violate the laws of her country, nor give offense to her neighbors, she also kept the Christian Sabbath. For an honest avowal of her opinions she was imprisoned and fed on "bread and water, roots and herbs," for fifteen years, or until she died. Francis Bampfield, an old man of seventy years, published a vindication of the ancient Sabbath. For this his property was confiscated; he was imprisoned, and so brutally treated that he died. In 1661, for rejecting the Puritan Sabbath, John James, a Baptist clergyman, was hanged and quartered. "After he was dead his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel on a pole opposite to the alley in which his meeting-house stood" (Utter's Manual of the Seventh Day Baptists, p. 23).

In Scotland it was a sin to laugh or even smile on Sunday; and it is a historical fact that when Charles I. visited Scotland he was publicly rebuked by the clergy for having indulged in a laugh on that day. Off the north coast of that country a shipwreck once occurred on the Sabbath. A party of fishermen upon the shore saw

the wreck — saw the sailors struggling with the waves. They went to their rescue and saved them; and for this very act these fishermen were required to do penance for having violated the Sabbath.

In America the colonial legislatures enacted laws making it a misdemeanor to do almost anything on Sunday but walk "reverently" to and from church. In Boston an iron cage was kept in the public square, where Sabbath-breakers were confined and exhibited. The Quakers, while they were permitted to live in New England—before they got to hanging and banishing them—were continually being persecuted for their more rational observance of the Sabbath. Three Quaker women were arrested for some trivial offense and convicted of Sabbath-breaking. This was their punishment: On a cold December day they were taken out, stripped to the waist, tied behind a cart, and publicly whipped through the streets of Boston and Roxbury, the snow over which they passed being stained with the drops of blood that fell from their lacerated bodies.

The old colonial records of Massachusetts are still preserved in the public archives at Worcester. In these records, one Mary Fay stands convicted of Sabbath-breaking. Her crime was this: On a Saturday night she received word that

her married daughter, living a mile away, was sick. The next morning she went on horseback to see her daughter. For this she was arrested and convicted of Sabbath-breaking. An appeal was taken to a higher court, but in vain, and a round three hundred dollars was the cost. Three hundred dollars for visiting a sick child! A mother arrested, dragged before the courts, robbed, and disgraced for performing one of the holiest deeds a mother can perform!

What would have been the fate of a religious reformer had he appeared in New England at this time, passing through the cornfields, plucking the ears of corn, or healing the sick on the Sabbath? The Jews of Palestine suffered Jesus to go among them three years, teaching his heretical doctrines and condemning their Sabbath, before they crucified him. The Christians of New England would have hanged him in three weeks.

It is related that a certain boy, in order to ingratiate himself into the favor of his parents, resolved that for once he would keep the Sabbath in true Puritanic style. Well, he succeeded, but it was a terrible task. Every moment seemed an hour, but at last night came. When he retired, the father said to him, "My son, you have faithfully kept this Sabbath, you have been a good boy to-day; if you continue to be good, when you die you

will go to heaven and be with God, where it is always one blessed Sabbath." There was little consolation in this thought for the poor boy; but presently a gleam of hope shot through his troubled mind, and he ventured to inquire, "Father, when I die and go to heaven, if I am real good there, won't God let me go to hell on Saturday afternoons to have a little fun?" Hell was a paradise compared with this Puritan Sabbath.

TESTIMONY OF CHRISTIAN REFORMERS, SCHOLARS, AND DIVINES.

We are taught in nearly every pulpit, and in nearly every Sunday-school, that Sabbath-breaking is a monstrous crime; that the Christian Sabbath was ordained by God, that all who violate it violate God's law. They would have us believe that all good Christians have acknowledged its authority; that none but wicked unbelievers have ever questioned it. But what are the facts? Simply these: the most eminent Christians that have ever lived—the church's greatest scholars and divines—have had the candor to admit that the observance of this day, so far as divine authority is concerned, is wholly unauthorized; that the Christian Sabbath was made by man, that there

is no more sacredness attached to Sunday than to any other day. And now let me turn aside the blinds that priestcraft has set before the windows of your mind, and cause a few rays of light from the brightest luminaries of the church to fall upon this idol of superstition.

Is the Christian Sabbath a divine institution? Is Sabbath observance a moral duty, and Sabbath-breaking a crime? Let the founder of Protestantism answer. Says Martin Luther:

"As regards the Sabbath, or Sunday, there is no necessity of keeping it" (Michelet's Life of Luther, Book IV., chap. ii).

"The Sabbath in no way pertained to the gentiles. It was not commanded to them nor observed by them. Even Paul and the apostles, after the gospel began to be preached and spread over the world, clearly released the people from the observance of the Sabbath" (Luther's Works, vol. iii, p. 73).

"If anywhere the day is made holy for the mere day's sake—if anywhere any one sets up its observance upon a Jewish foundation—then I order you to work on it, to dance on it, to ride on it, to feast on it—to do anything that shall reprove this encroachment on the Christian spirit of liberty" (Luther's Table Talk).

Philip Melancthon, the friend and coadjutor of Luther, testifies as follows:

"They who think that the observance of the Lord's day has been appointed by the authority of the church instead of the Sabbath, as a necessary thing, are greatly deceived. The scripture allows that the observance of the Sabbath has now become void, for it teaches that the Mosaic ceremonies are not needful after the revelation of the gospel" (Augsburg Confession).

"The observance of them [Lord's day, Easter, etc.] is not to be thought necessary to salvation, nor the violation of them, if it be done without offense to others, to be regarded as a sin" (Ibid).

"The observance neither of the Sabbath nor of any other day is necessary" (Ib).

Martin Bucer, next to Luther and Melancthon the most distinguished of the German Reformers, writes:

"It is not only a superstition, but an apostasy from Christ, to think that working on the Lord's day, in itself considered, is a sinful thing" (Cox's Sabbath Laws, p. 289).

Holland's Reformer, "the scholar of the Reformation," Erasmus, says:

"It is meet, therefore, that the keeping of the Sabbath day give place to the commodity and profit of man" (Paraphrase on Mark).

Zwingle, the great Swiss Reformer, says:

"It is lawful on the Lord's day, after divine service, for any man to pursue his labors" (Cox's Sabbath Laws, p. 287).

Beza uses the following language:

"No cessation of work on the Lord's day is required of Christians" (Ibid, p. 286).

The greatest sticklers for Sabbath observance to-day are the Calvinists, yet John Calvin himself was opposed to it. Listen to his teachings:

"The Fathers frequently call the command for the Sabbath a shadowy commandment, because it contains the external observance of the day which was abolished with the rest of the figures at the advent of Christ. . . . . The same day which put an end to the shadows admonishes Christians not to adhere to a shadowy ceremony" (Calvin's Institutes, Book II., chap. viii).

"Christians, therefore, should have nothing to do with a superstitious observance of days" (Ibid).

"Thus vanish all the dreams of false prophets who, in past ages, have infected the people with a Jewish notion, affirming that nothing but the ceremonial part of this commandment is abrogated; but that the moral part of it—that is, the observance of one day in seven—still remains. But this is only changing the day in contempt of the Jews,

while retaining the same opinion of the holiness of a day" (Ibid).

"Those who adopt it far exceed the Jews in a gross, carnal and superstitious observance of the Sabbath" (Ib).

Here are the seven great Reformers of Continental Europe, Luther, Melancthon, Bucer, Erasmus, Zwingle, Beza, and Calvin, all repudiating the authority of the Christian Sabbath.

It may startle Scotch Presbyterians to be told that John Knox entertained the same views, yet such was undoubtedly the case. Chambers's Encyclopedia says: "It is a mistake to suppose that either Sabbatarianism or asceticism was recommended by Knox."

Andrews says: "Though the foundation of the Presbyterian church of Scotland was laid by Knox, ... and though that church is now very strict in the observance of Sunday as the Sabbath, yet Knox himself was of Calvin's mind as to the observance of that day" (History of the Sabbath, p. 443).

Dr. Hessey says: "Whatever the language held at present in Scotland may be [in regard to the Sabbath], it is certainly not owing to the great man whom the Scotch regard as the apostle of the Reformation in their country" (Bampton Lectures, p. 201).

Of the Reformers of England, Coleridge writes:

"The English Reformers took the same view of the day as Luther and the early church" (Comments on Luther's Table Talk).

William Tyndale, who gave to England one of the earliest and best translations of the Bible (Tyndale's Bible forms the basis of the present Protestant version), writes as follows:

"As to the Sabbath we be lords over, and may yet change it to Monday, or into any other day as we see need; or we may make two every week, if it were expedient, and one not enough to teach the people. Neither needed we any holy day at all, if the people might be taught without it" (Tyndale's Works, Book I., chap. xxv).

The Protestant martyr, Archbishop Cranmer, says:

"The Jews were commanded to keep the Sabbath day, but we Christians are not bound to such commandments of Moses's law" (Cranmer's Catechism).

John Frith, who assisted Tyndale in translating the Bible, and who, like Tyndale and Cranmer, perished at the stake, thus holds this priestly institution up to scorn:

"We are in manner as superstitious in the Sunday as they [the Jews] are in the Saturday;

yea, are we much madder; for the Jews have the word of God for their Saturday, since it is the seventh day, and they are commanded to keep the seventh day solemn; and we have not the word of God for us, but rather against us, for we keep not the seventh day as the Jews do, but the first, which is not commanded by God's law" (Declaration of Baptism).

Thus taught the founders of the Protestant church. Referring to this subject, the Rev. Dr. Hessey, in his Bampton Lectures, says:

"The Reformers were nearly unanimous on this point. Sabbatarianism of every phase was expressly repudiated by the chief Reformers in almost every country."

John Milton, the Christian poet and theologian, gives the following testimony:

"Since, then, the Sabbath was originally an ordinance of the Mosaic law, since it was given to the Israelites alone, and that for the express purpose of distinguishing them from other nations, it follows that if those who live under the gospel are emancipated from the ordinances of the law in general, least of all can they be considered as bound by that of the Sabbath" (Christian Doctrine, Book II., chap. vii).

"The law of the Sabbath being thus repealed,

that no particular day of worship has been appointed in its place is evident" (Ibid).

"Under the gospel no one day is appointed for divine worship in preference to another, except such as the church may set apart, of its own authority, for the voluntary assembling of its members" (Ibid).

Dr. Heylyn, chaplain to Charles I., and an able authority upon the Sabbath question, says:

"Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week" (History of the Sabbath, Part II., chap. i).

Grotius, one of the greatest jurists and theologians of which the church can boast, thus testifies:

"These things refute those who suppose that the first day of the week was substituted in place of the Sabbath, for no mention is ever made of such a thing by Christ or his apostles" (Annotations on Exodus).

"When the Apostle Paul says, Christians are not to be condemned on account of Sabbaths, etc. (Col. ii, 16), he shows that they were entirely free from the law; which liberty would be of no

effect, if, the law remaining, the day merely were changed" (Ibid).

Archbishop Paley, who has written the masterpieces of Christian literature — whose works to-day constitute an arsenal from which the church draws her weapons of defense—argues as follows:

"If the command by which the Sabbath was instituted be binding on Christians, it must be binding as to the day, the duties, and the penalty; in none of which it is received. The observance of the Sabbath was not one of the articles enjoined by the apostles" (Moral Philosophy, Book V., chap. vii).

"The opinion that Christ and his apostles meant to retain the duties of the Jewish Sabbath, shifting only the day from the seventh to the first, seems to prevail without sufficient reasons" (Ibid).

"The resting on that day from our employments, longer than we are detained from them by attendance upon these assemblies, is, to Christians, an ordinance of human institution" (Ib).

Jeremy Taylor, the most eloquent divine that ever stood in a Christian pulpit, says:

"The Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated" (Taylor's Works, vol. xii).

"The primitive Christians did all manner of works upon the Lord's day, even in times of persecution, when they are the strictest observers of all the divine commandments. But in this they knew there was none; and therefore when Constantine, the emperor, had made an edict against working on the Lord's day, yet he expects, and still permitted to agriculture, the labors of the husbandman" (Ductor Dubitantium, Book II., chap. ii).

"That we are free from Sabbath observance, St. Paul expressly affirms in Colossians" (Ibid).

Neander, the great ecclesiastical historian, writes as follows:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday" (Church History, Rose's trans., p. 186).

The Rev. Dr. Barry, Canon of Worcester, and president of King's College, London, in a lecture says:

"The notion of a formal substitution, by apostolic authority, of the Lord's day for the Jewish Sabbath . . . has no basis whatever in holy scripture or in Christian antiquity."

Bishop Warburton says:

"The observance of the Sabbath is no more a natural duty than circumcision" (Divine Legation, Book IV., sec. 6).

I quote next from the learned Archbishop Whately. I quote him at considerable length because his testimony covers several vital points in this controversy:

"The dogma of the Assembly of divines at Westminster, that the observance of the Sabbath is a part of the moral law, is to me utterly unintelligible" (Essays).

"It will be plainly seen on a careful examination of the accounts given by the evangelists, that Jesus did decidedly and avowedly violate the Sabbath" (Ibid).

"In saying that there is no mention of the Lord's day in the Mosaic law, I mean that there is not only no mention of that specific festival which Christians observe on the first day of the week, in memory of our Lord's resurrection on the morning following the Jewish Sabbath, but that there is no injunction to sanctify one day in seven throughout the whole of the Old Testament. We never hear of keeping holy some one day in every seven, but the seventh day, the day on which 'God rested from all his labors.'

"I cannot, therefore, but think the error was

less of those early Christians, who, conceiving the injunction relative to the Sabbath to be binding on them, obeyed it just as it was given, than those who, admitting the eternal obligation of the precept, yet presume to alter it on the authority of tradition. Surely if we allow that the tradition of the church is competent to change the express commands of God, we are falling into one of the most dangerous errors of the Romanists. But in the present case, there is not even any tradition to the purpose. It is not merely that the apostles left us no command perpetuating the observance of the Sabbath, and transferring the day from the seventh to the first. Such a change certainly would have been authorized by their express injunction, and by nothing short of that; since an express divine command can be changed or altered only by the same power and the same distinct revelation by which it was delivered. But not only is there no apostolic injunction, than which nothing less would be sufficient, there is not even any tradition of their having made such a change; nay, more, it is even abundantly plain that they made no such change" (Notes on Paul).

William Penn, the Christian founder of Pennsylvania, says:

"To call any day of the week a Christian Sabbath is not Christian but Jewish."

The Rev. Dr. James Freeman Clarke, in an article which appeared in the "North American Review" some years ago, thus truthfully observes:

"Scholars are now generally agreed that the Sabbath obligation was not transferred by Christ or his apostles to the first day; that there is not in the Christian scriptures [New Testament] a single command to keep the Sabbath in any form or on any day."

Such is the testimony that I bring to prove the claims of Sabbatarians false—to show that he who deals in pious twaddle about "Sabbath desecration" is a knave, or else

"Most ignorant of what he's most assured."

The testimony that I bring is not the testimony of the enemies of Christianity, but of its friends—of its most learned, most loyal, and most honorable defenders. To impeach these witnesses is to impeach the most eminent characters in Christian history.

And now, in the face of all this evidence, why is it that the church so zealously persists in imposing this fraudulent institution upon the people? I will tell you why: *It is to fill her empty pews, and line the pockets of her priests.* She would close every public library and reading-room, every place of innocent amusement; she

would veil the face of art, and silence the tongue of music; she would hide from our gaze, with all their ennobling influences, the beauties of nature —the blue sea, placid streams, and silvery fountains — green fields and shady groves — bright flowers and warbling birds—in short, she would barricade every avenue to social enjoyment and rational happiness on this day, and make for us a gloomy prison of her Sabbath, with her places of public worship for our prison-yard.

ABROGATION OF SUNDAY LAWS.

We boast of the civil and religious liberty guaranteed by the Constitution of the United States. But if individual states, in the interest of a particular religion, are permitted to trample this liberty under foot, of what value is it?

The Constitution declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The supreme law of the land also declares that "the government of the United States is not in any sense founded on the Christian religion" (Treaty with Tripoli).

To enforce the observance of the Christian Sabbath upon those who refuse to accept the re-

ligious system of which it is a part is a subversion of the principles upon which our government is based. The government has nothing to do with religious beliefs and institutions. Yet, notwithstanding this, the statute books of nearly every state in the Union are disgraced by laws recognizing the authority of this religious institution.

The Supreme Court of Ohio and other courts have decided that the observance of the Christian Sabbath, as such, cannot be legally enforced; that all Sunday laws must be recognized as mere police regulations, instituted because of their supposed sanitary benefits, and deriving no authority whatever from any sanctity attached to the day. All religious services conducted on Sunday, and particularly the preaching for money—and what clergyman preaches without it?—are therefore a violation of these laws; for while the authority of the Mosaic law is not generally acknowledged, the obligations of these Sunday laws are yet supposed to be identical with those imposed by the Fourth Commandment. The way in which these obligations are obeyed by Christians is thus expressed by one of Boston's ablest divines, Rev. Minot J. Savage:

"The whole of the Fourth Commandment, without any evidence of any reservation whatever, the

totality of the Fourth Commandment, is simply abstinence from labor. Now I dare assert, without fear of contradiction, that except in some few special cases there is not an orthodox minister or church-member in Boston, unless he is sick so that he cannot move easily, who ever thinks of obeying the Fourth Commandment, or ever does it. What is it they do? Why, they have invented a whole round of duties—church-going, Sunday-school, everything, against which, mark me, I have no word to say; but I say they have invented a whole round of duties, a whole curriculum of obligations, lasting from sunrise to sunset in many cases" (History of Sunday Observance).

If these laws contain provisional clauses permitting the performance of these religious duties, then these provisos, so far as they go, relate to the establishment of a religion and are opposed to the spirit of the Constitution.

But Christians will claim, and very properly, too, that any law interfering with the free exercise of religious duties is likewise an infringement of the rights guaranteed by the Constitution. But who is to determine what are, and what are not, religious duties? Has the state a right to appoint a tribunal for this purpose? No more than it has to establish a state religion.

The conceptions of religion and of religious duties are as varied as the forms and colors reflected in the kaleidoscope. We are acquainted with the dogmas of the orthodox religion. Thousands of priests are employed to publish them. But the orthodox religion is not the only religion in this country. There are those whose religion consists not of creeds, but of deeds; there are those with whom honest industry is itself religion, and work is worship; there are those who believe that pleasures which for the time shall chase away dull care and fill the soul with gladness, that athletic games and sports which bring the roses to the cheek and vigor to the frame, that these too are religious duties.

The orthodox Christian and his family go to church on Sunday, where, in a stifling atmosphere, they sing, and pray, and listen to a prosy sermon, and perchance sleep. They believe this to be a religious duty, and the privilege of performing this duty is not denied them. And if the Liberal Christian or Rationalist, on a summer's Sunday, desires to take his wife and children from the heat and dust of the city to the seaside, or to the grove, where they may watch the wild waves play or listen to the music of the birds, where they may breathe the pure, sweet air, where they may feast on nature's beauties, may drink the over-

flowing cup of joy, and fill their hearts with sunshine—when by a day thus spent they are made happier and better—what right have you, religious bigot, what right have you, political demagogue, to say that this is not a religious duty and must not be allowed?

We are told that man's physical nature demands the Sabbatic rest—that medical men have attested the truth of this. That an institution possessing the power and wealth that priestcraft does should be able to produce a doctor's certificate when needed is not strange. But the physician who seriously contends that man's physical nature demands the observance of the Sabbath is better qualified for a doctor of divinity than for a doctor of medicine. As well might he contend that man's physical nature demands a feast every seventh day. Man's physical nature requires both food and rest, but it requires them, not once a week, but every day. Ask the laboring man whether he feels better fitted for work on Monday morning, after passing Sunday in idleness, than he does on Saturday morning, after five days' labor, and he will tell you, "No." With the fatiguing kinds of labor, a man will accomplish as much in a week by working every day and working but eight hours a day as he will working six days a week and working ten hours a day.

Dr. George W. Brown, an intelligent physician, and a man of broad experience and observation, says that laboring men "may desire rest for social or literary pleasures, or to look after family or personal affairs, but they are not invigorated by a day's relaxation, neither are they better qualified to endure next week's toil" (The Sunday Question).

"In the state of nature," says Parker Pillsbury, "neither men nor animals know nor care anything about days of rest" (The Sabbath).

At a convention held in Boston, William Lloyd Garrison said: "The Sabbath is not necessary for man or beast. Who says it is, is but the overworker of himself and beast" (Christian Advocate).

But in rejecting a popular fallacy I do not wish to be understood as advocating the ceaseless round of seven days' work a week. The laws regulating man's physical being do not demand abstinence from labor one day in seven; but if by surcease of toil on Sunday his happiness can be promoted or his intellect improved; if he may devote the day to innocent recreation or to the acquisition of useful knowledge, it is a blessing which no lover of his race will deny. But to enjoy the fruits of this blessing it must be free. The veil of sanctity which scheming priests have thrown

over it must be removed, and the obnoxious laws enforcing its observance be repealed.

This argument of Sabbath observance being a physical necessity is the last resort of the clergy. When the falsity of their theological claims regarding Sunday is exposed, and their holy Sabbath shown to be an unholy fraud, then they begin to whine about the "poor laborer"—that it is in behalf of the laboring classes they advocate the observance of Sunday. It is true that the laboring classes do need rest; they ought to have far more rest than they get; and were it not for priestcraft, were it not for this vast army of priests and preachers which they have to support, they would be able to obtain it. But who is to determine when they are tired, their neighbor or themselves? Who knows best when I need rest, my neighbor or myself? I have as much right to tell my Christian neighbor when he shall work as he has to tell me when I shall rest; I have as much right, in justice, to compel him to work on Sunday as he has to compel me to rest on Sunday.

It is remarkable that the efforts of these men to secure rest for the working classes should be confined to Sunday. Is Sunday rest the only rest they need? Under the very eyes of the clergy street-car drivers labor sixteen hours a day; under the very eyes of the clergy shop girls toil from

seven o'clock in the morning until ten at night; under the very eyes of the clergy factory children work twelve hours a day. What have they done to ameliorate the condition of these classes and save them from this overwork? If they paid less attention to the manner in which the toiling masses spend their Sundays, and manifested more concern for their welfare during the remainder of the week, the world would give them greater credit for sincerity.

But what, in its true sense, is rest? To the farmer who follows the plow, and to the laborer who works in the open air all week, the observance of these laws is, in most cases, rest. But to the thousands of mechanics and laborers confined in shops and factories, to the thousands of clerks and accountants confined at the desk or behind the counter, to the thousands of teachers and to the millions of school-children confined in the school-room, these laws do not provide a rest, but impose upon them an irksome task. Without these laws all might rest on Sunday who desire to; with them, millions are compelled either to abstain from what to them is rest or seek it in defiance of law.

The real character of these Sabbatarian laws is little understood by the general public. Referring to the Sunday laws of Massachusetts, Charles E. Pratt, a Massachusetts lawyer, says:

"The statute law to-day prohibits almost everything, though it directly compels the active performance of nothing. It prohibits all recreation, amusement, exercise, walking, riding, driving, traveling, hospitality, social intercourse, educational or scientific or literary occupation" (Sunday in the Massachusetts Law).

What is true of Massachusetts is true to a greater or less extent of nearly every state in the Union.

Were the authorities to begin and persist in a strict enforcement of these laws, their repeal would be prompt and complete. Not generally enforced, they are permitted to linger upon our statute books. But the fact that they are to a great extent a dead letter makes the injustice of them all the greater. It is safe to say that twenty million people in this country violate them every Sunday. Of these Sabbath-breakers, perhaps twenty—one in one million—and these among the least culpable, are prosecuted. There is no more justice in this than there would be to levy an enormous tax upon a community, collect the shares of a few individuals, and let the balance go unpaid.

These Sunday laws are simply instruments of persecution placed in the hands of malicious bigots by the state with which to attack their more worthy neighbors.

In Connecticut, two years ago, a small party of men, women, and children left their homes on a Sunday morning to spend the day among the trees and flowers and birds of a neighboring wood. They were arrested on the way and compelled to drive into a barnyard, where they were kept for hours. A rain came up in the mean time, and although one of them was a woman in feeble health, shelter was refused.

In 1874, a man in Brookline, Mass., on Sunday helped his wife to arrange some flowers in a window. A charming scene, methinks, one but too rarely witnessed! And yet this picture of home and love was marred by the policeman's club. The man was taken before a magistrate and fined.

A little later, Mr. G. W. Carpenter, a friend of mine, and a most estimable man, removed from Michigan to Montague, Texas. He was obliged to move into an unfinished house, and, to protect his sick wife from a cold north wind, put up a door on Sunday. For this "desecration of the Sabbath" he was prosecuted and fined.

Had these men left their wives at home alone that day—had they spent the day in gambling, drunkenness, and debauchery — they probably would not have been molested.

In all countries and states where Sunday laws exist, works of charity and necessity are supposed

to be allowed. But what are works of charity and necessity? What are considered works of charity and necessity by one will not be considered such by another. One may esteem all legitimate labor a work of necessity, regardless of the day on which it is performed; another may entertain serious doubts as to whether we ought to be allowed to breathe on Sunday.

In the autumn of 1876, Queen Victoria, while out on a Sunday drive, visited a party of fifty men and women engaged in harvesting. She gave it her approval, saying that it was a work of necessity. About the same time a Massachusetts court declared that procuring medicine for a sick child on Sunday was *not* a work of necessity (Massachusetts Reports, cxvii, 65).

A year ago a party of young men at Winneconne, Wis., cut six cords of wood for a poor widow on Sunday. About the same time, Mr. John McGuire, of Modoc Landing, Ark., opened his store on Sunday and distributed a quantity of government rations to a lot of half-famished flood-sufferers. In the eyes of sensible people, both acts were in a high degree commendable. But while the work of the young men was simply a work of charity, that of Mr. McGuire, it would seem, was not only a work of charity, but of necessity. Both states have bigoted Sabbatarian

laws, and both abound with Sabbatarian bigots. But Mr. McGuire, the one least deserving of censure, if either were censurable, alone felt their vengeance. He was compelled to pay a fine.

Whom do these laws affect most grievously—the rich, or the poor? It is the poor upon whom the burden chiefly falls. The man of wealth and leisure, surfeited with pleasure all the week, can well afford to rest on Sunday; the poor man, obliged to labor all the week, has no other day but this to spare for pleasure. You stop the street-cars on Sunday. The rich man in his carriage rolls along at ease, the poor man and his family must go on foot, or stay at home. You stop the milk-cart on Sunday. The wealthy, with their better conveniences, with their cellars and refrigerators, procure a supply on Saturday evening, and keep it over Sunday; the poor, destitute of these conveniences, cannot. You close the art gallery, the museum, the library, and the reading-room on Sunday. To the wealthy this is a matter of little consequence, for they have access to them all the week; the poor, engrossed with toil, have not.

In 1876 the Centennial Exhibition was held in Philadelphia. At the bidding of the clergy the managers closed it on Sunday. Seventy thousand laborers, mechanics, and business men knocked at

its doors and petitioned for admittance; but their petition was spurned. Throughout that long summer the institution was closed on Sunday. What might have been a glorious Sunday-school for the workingmen of Philadelphia and their families was interdicted that clerical monopolists might have full sway.

In priest-ridden Toronto, in the name of law, little newsboys have been robbed of the pennies needed to support their widowed mothers—robbed at the instigation of the clergy who coin their living on this day. Think of it! a hundred able-bodied men, claiming to be educated, claiming to be respectable, claiming to be honest—backed by the wealth and influence of a hundred churches—pretending to be backed by an omnipotent God —think of these men compelling the municipal authorities to drive these little boys from an honest and useful avocation, for fear their business shall be injured!

These are the men who deprecate Sabbath-breaking — men who themselves violate the law they profess to uphold. The Bible says, "Six days shalt thou labor;" and yet the very men who are for the most part idle six days, and then labor on the very day on which they claim we should abstain from labor—these are the men

who shout themselves hoarse about the "desecration of the Sabbath."

But while the orthodox clergy are almost unanimous in their support of these Sunday laws, the Liberal wing of the Christian ministry, possessing the heart and brains of the clerical profession, is opposed to them. One of these men, the Rev. William Channing Gannett, thus honestly and bravely speaks:

"There is nothing to warrant prohibition on the one day more than on the six days. Religious predilection has no place here. Feelings may be annoyed, tendencies may be deplored; but feelings, tastes, regrets of this kind, are private luxuries, and neither you nor I may force such privacies upon another as fetters on his action. . . . The church-goers have no more right to say to the riders, and the ball-players, and the show-seekers, 'Stop!' than these latter have to say to the church-goers, 'Don't you go!'" (The Workingman's Sunday).

In continental Europe, where the Puritan Sabbath never gained a foothold, and especially in enlightened Germany and France, this Sunday slavery is little known. Sunday there is a day of joy, rather than a day of gloom.

The Rev. Dr. Guthrie, of Scotland, after a visit to the French capital, thus writes: "We counted,

on one occasion, in Paris, thirty-three theaters and places of amusement open on the Sabbath day." Leaving France and her Sunday holiday, he returned to Great Britain, the home of the Puritan Sabbath. No theaters, no places of amusement, were open here. The church alone was permitted to do business on this day. But what does this rigid Sabbath observance do for the morals of his people? This sad admission drops from his pen: "In one hour we saw in London and Edinburgh, with all their churches and schools and piety, more drunkenness than we saw in five long months in guilty Paris."

The Rev. Dr. Wooley, of England, visited Germany, and, after describing the happy manner in which Sunday is spent by the Germans, says: "Nothing can exceed the picturesque beauty of the scene except its moral beauty. We often sadly contrasted the cheerful, contented faces around us with the careworn, haggard look of the same classes of our countrymen; often wished that we too were taught to worship God with the natural homage of thankful enjoyment."

Protestants charge Catholics with lack of loyalty—with holding allegiance to a foreign ecclesiastical power. Are Protestants themselves less guilty?

It has been declared that the Fourth of July

shall be a national holiday, that on it each year we may celebrate the anniversary of our nation's birth. But Sunday is esteemed by them too sacred to celebrate the birth of Freedom; and when this anniversary occurs on Sunday, Jefferson and his associates must not be eulogized, the Declaration of Independence must not be read, but the edict of slavery promulgated by Constantine must be obeyed.

The thirtieth of May has been dedicated to the memory of the dead soldiers of the Republic. But when this day falls on Sunday, and the surviving comrades of our fallen defenders proceed to decorate their graves with flags and flowers, Protestant clergymen protest against it, because a Catholic emperor and the Catholic church, whom they profess to despise, once consecrated the day to the service of priestcraft. The fraudulent institution of an enemy, because it serves their selfish interests, is divine, so divine that even the strewing of flowers upon dead heroes' graves is sacrilege.

Last winter the monument erected to Washington was completed. It was decided, as was most fitting, to have the ceremonies attending its completion held on the anniversary of his birth. His birthday fell on Sunday, and the ceremonies were held on another day. The natal day of Washing-

ton was ignored and dishonored that the authority of a Roman cut-throat might be recognized and honored.

Against the recognition and enforcement of this ecclesiastical institution by legal enactment every honest man and woman should protest. No Freethinker can conscientiously sanction it. No Christian, who is willing to "do unto others as he would that others should do to him," who is willing to concede to others the same rights he claims for himself, can demand it. Let him keep sacred the first day of the week, or Sunday, if he desires to; it is his privilege.

There is also a respectable portion of our people, comprising Jews, Adventists, and Seventh Day Baptists, who believe in observing the seventh day of the week, or Saturday. They are sincere in this belief; it is a part of their religion, and let them observe it. To compel the Christian to abstain from labor on this day simply because his Jewish neighbors keep it would be unjust; and I ask if it is not equally unjust to require these people to keep the Christian Sabbath? It may be urged that they are not required to do so. I am aware that the more enlightened public sentiment is opposed to such coercion; I am aware that the laws of many states permit them to pursue their avocations on this day when they have kept

the Bible Sabbath. But there are states where this is not the case. In Pennsylvania, for instance, the Jew who labors on the Christian Sabbath is subject to fine and imprisonment, no matter how faithfully he may have kept his own. The laws of Massachusetts, as interpreted by the Supreme Court of that state, declare that those who observe the seventh day shall be allowed to do business on Sunday—and fined if they open their doors for this purpose. Time is money and to thus withhold from these people one-seventh of their time is robbery.

Again, while "one man esteemeth one day above another, another esteemeth every day alike;" all days are sacred days to him; and is it reasonable to compel him to affect a special reverence for either the first or the seventh day? Is he made any better, or is the world made any better, by this enforced hypocrisy?

Dr. Franklin once expressed the belief that God cared less about Sabbath-breaking than a New England justice. And this recalls an incident that occurred in an Eastern village many years ago. The inhabitants of the village were all very pious. One old deacon, named Sharpe, affected to be particularly pious. His neighbors, however, generally regarded him as a hypocrite, and even the members of his own church had no little contempt for

him. Notwithstanding this they were all afraid of him; because, for every delinquency in their conduct, Sharpe was sure to bring them up before the church. It chanced one cold Sunday afternoon that Smith, a brother in the church, ran out of wood. What should he do? He must have wood. So he slipped quietly out of the back door, proceeded cautiously to the wood pile, picked up his axe, looked around him to see that the coast was clear, and went to work. He chopped his wood, and was just starting into the house with an armful of it, when some one from the street exclaimed, "Halloo, Smith!" Smith dropped his wood in an instant, and looked up. "What, Thompson, is that you?" said he, "I thought it was Sharpe; I don't want him to see me chopping wood on Sunday." "What," said Thompson, "afraid of Sharpe, and not of God? Don't you suppose God saw you chopping that wood?" "Well, yes, I suppose he did," rejoined Smith, "but then he won't make as much fuss about it as old Sharpe." It is the same with these advocates of Sunday observance; they are making a great ado about Sabbath-breaking; their Deity is making none.

The state has no right to imprison its citizens on Sunday in order that the church may drug them with superstition and rob them. If theology

is free on Sunday, I demand that Intelligence and Pleasure shall also be free; that the temple of Knowledge may open its doors as well as the temple of Ignorance; that the man of reason on the rostrum shall have an opportunity to tell what he knows as well as the man of faith in the pulpit has to tell what he doesn't know; that the facts of to-day may be given to the public in the Sunday paper as well as the fictions of yesterday in the Sunday sermon; that the marble and canvas of the art gallery may be looked upon as well as the images and pictures of the cathedral; that the band shall have as valid a right to entertain the people with inspiring music on Sunday evening as the church has to disturb their rest with the harsh clangor of her bells on Sunday morning; that the young folks shall have the same liberty to dance at the picnic that the old folks have to shout at camp-meeting; that the clown in the tent shall have a right to amuse the public as well as the clown in the tabernacle.

If a legislative body were to enact a law requiring all persons, save the clergy, to sit in the stocks, to stand in the pillory, to wear shackles, or to be imprisoned one day in seven, that law would be looked upon with amazement; yet not with more amazement than that with which our descendants a century hence would look upon a

re-enactment of our Sabbatarian laws, which, happily for humanity, have not long to survive.

Desperate and persistent are the efforts now being made by the evangelical clergy to retain and enforce these laws. They know full well that with their abrogation the strongest pillar of priestcraft falls. But they are contending against the inevitable. Their efforts must fail in the end, and the political party that champions them will find a deeper grave than the old Whig party found; for the intelligent and liberty-loving portion of our people are determined that the Declaration of freedom and equality promulgated by the fathers of '76, and the bulwark of constitutional liberty reared by the fathers of '87, shall be our equity and law, and they will not compromise their rights by wearing the collar of a slave for even one day in seven.

Yes, these laws must go. They are not needed. Justice is not subserved in their enforcement. Whatever is a crime or misdemeanor on Monday is a crime or misdemeanor on Sunday; and whatever is lawful on Monday cannot in justice be unlawful on Sunday. Let the people of this country enjoy that entire civil and religious freedom which the genius of their Constitution guarantees them. Let each one determine for himself, not only which shall be his sacred day,

but also in what manner it shall be observed. Let those who deem it their duty to set apart one day in seven for religious worship, do so; let those who desire to devote a day to rest or study, do so; and let those who see proper to appropriate a day, no matter what that day may be, to pleasure and recreation, do so. If the day be Sunday, let them step forth from this Puritanical prison into the grand palace of Nature—not as escaped convicts, liable to have their reputations brained by a statutory club in the hand of some brutal magistrate, but as free people, serene with the consciousness of not having committed even an artificial wrong.

Let those who wish to make Sunday the saddest, dreariest day of all the seven, enjoy the "blessed privilege," but let them keep their meddling fingers from off those who would make it the brightest, sweetest, happiest day.

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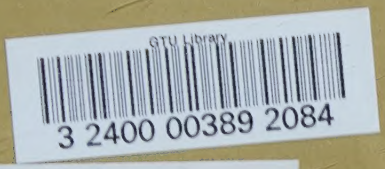

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